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Sunday, December 12, 1909.

It's always the open season for house-
hunting.

So far, however, our war with Nic-
aragua is bloodless.

President Zelaya, however, is expect-
ed to make practical use of his retiring
disposition.

And it looks as if the National sys-
tem of immigration inspection should
be revised outward.

If one doesn't want to be forcibly
fugitated, one had better observe the
city health regulations.

Money is to lead the Democrats; which
ought to insure that there shall be none
who will refuse to follow.

Straphanging ladies on a crowded trol-
ley car do not regard the seated men
as of the rising generation.

Premier Asquith appears to be fall-
ing away from the belief that the
rights of the Lords are divine.

Men boast that they do not talk scan-
dal, but women assert that they fur-
nish the material for plenty of it.

Looking at the report of the Comp-
troller of the Currency, one is tempted
to abandon figures altogether and think
in carloads.

Also, if Doctor Cook succeeds in
finally establishing his claims, there will
be some others who will feel like dis-
appearing for a time.

Sometimes the dear girl who assumes
the role of Helen of Troy at the mask
ball looks rather more like, for instance,
Maggie of Avondale.

Apostle Heber J. Grant, though, must
not become exalted to the third heaven
when he hears of his performance that
"singing is no name for it."

"Why then is this people of Jeru-
salem slidden back by a perpetual back-
sliding? They hold fast deceit, they
refuse to return."—Jeremiah, viii, 5.

If never before there was a skeleton
in the Gould Brokaw closet, they should
be able to construct a rather tidy one
out of the present divorce proceedings.

A forger may plead that he can't
even write his own name; but that isn't
what he is charged with—it's the other
fellow's name that he is accused of writ-
ing.

Zelaya declares that all Latin Amer-
ica is against Uncle Sam; but as yet
we have not noticed our Uncle making
any frantic scramble for the tall tim-
bers.

It isn't the hookworm at all, accord-
ing to a noted French physician. He
says it's "fugue dromomanique." That
isn't so short, but it looks a sight
uglier.

Red Cloud, the old Sioux Indian chief,
is dead. During his lifetime he caused
the whites a lot of trouble, but there
is no one who will say that he is not
a good Indian now.

Mr. F. E. Fenn is about to publish
a book giving rosy details in thirty
thousand divorce cases. There's a missed
guess if that doesn't prove to be the
topliner of the "six best sellers."

In a local divorce case the husband
and wife are fighting for their chil-
dren; but the great trouble is that they
are not fighting for them in harmony,
as they should do.

Winthrop E. Searitt says that the dif-
ference between the aeroplane of today

and that of 1920 will be as that be-
tween the ox cart and the automobile.
Meaning, perhaps, that the ox cart is
the safer.

THE RATE CASE CLOSED.

The case for Salt Lake in its com-
plaint against unfair discrimination by
the railroads in freight rates, is pre-
pared and fully presented in the final
paper being newly sent on to the Inter-
state Commerce Commission. Mr. Bab-
cock has prepared the final pamphlet in
the case, it being the reply brief for
the complainant. Judge Dey makes the
legal argument, and Commissioner Bab-
cock makes the practical railroad argu-
ment on the facts and the rates; he
has an especially good section in the
pamphlet under the sub-heading
"Water Competition," which is a
pretty complete expose of the fallaci-
ous argument so often urged as to
the vast importance of water compe-
tition as applied to the west coast
cities, and especially to San Francisco.
The case in favor of Salt Lake has
been presented with a completeness,
a force, and with a direct practical
bearing in every point brought forth,
that meets every requirement. The
case is complete, it is strong, it is, as
we believe, irresistible. It is impos-
sible to see how any other conclusion can
be arrived at by the Interstate Com-
merce Commission than that Salt Lake
has been treated unfairly in discrimi-
nation in rates, and that it is entitled
to relief. The thanks of the business
community are due to Mr. Babcock for
the power of his presentations, drawn
from his extensive railroad experience,
and to Mr. Dey also for his diligence
in presenting the legal aspects of the
case. We must all now wait the in-
vestigations of the Interstate Com-
merce Commission on the facts and data
presented. But we wait with such
lively hope as to amount to a practical
certainty of success.

WHY COMPLAIN, THEN.

Our Utah county contemporary, the
Provo Herald, has the following editor-
ial paragraph:
The Tribune seems to be extremely
vexed these days about the Mormon church
tithe system. Sunday's paper contained
a number of articles which ought to
make the payers out of every good
member in the entire church. Articles
of the style published on this subject in
the Tribune do not harm the church.
They are too absurd. They are a breach
on church members' personal rights. Is
it any of The Tribune's business if some
people pay a tenth of their income to the
Mormon church?

Well, if The Tribune's comment on
the Mormon church tithe system
ought to make the payers out of every
good member in the entire church,
and if the articles "do not harm the
church," then there ought to be no
objection on the part of church lead-
ers or members to their publication. And,
if they "ought to make the payers,"
out of all the members of the church,
then the church leaders ought not only
to approve those articles, but they
should thank The Tribune for publish-
ing them.

It is to be noted, however, that the
editor of our Provo contemporary has
not even an elementary knowledge of
economics or he would not ask the final
question, whether it is any of The Trib-
une's business if some people pay a
tenth of their income to the Mormon
church. The Mormon church is receiv-
ing from these tithes to the amount of
about \$2,000,000 per year. It is with-
drawing a large portion of that money
from the industries and business of our
State, to establish colonies and paying
institutions for the church leaders in
Mexico, Canada, and elsewhere. Some
of these investments are in other
States and Territories, in the United
States, and some are in foreign coun-
tries. Joseph F. Smith was a poor man
until he came to the leadership of the
Mormon church; he is now rated a mil-
lionaire in Mexico and Canada, and a
multi-millionaire in the United States.
Where did he get the money? Evidently
out of the earnings of the whole
people, and it is the concern of every
one, The Tribune included, when such
enormous drafts as this are made upon
the community wealth. It is not a mat-
ter of giving a dollar or two here and
there, but it is a matter of the absorp-
tion of immense sums of money from
the community for the benefit of a
few, who toil not, neither do they
spin, although they are arrayed
in purple and fine linen, and fare
sumptuously every day.

ELDER TAYLOR SHOULD RESPOND.

Whether or not it is advisable to fire
off all the ammunition one may have
at one shot depends entirely upon cir-
cumstances.

This remark is inspired by reason of
the recent action of Elder Joseph E.
Taylor. The public has not forgotten
that once upon a time, and a very
short time since, Mr. Taylor exposed
the fact that he was a constant reader
of the Tribune. It was this way: This
paper had taken occasion to print lists
of names of men who had entered into
new polygamy since the issuance of the
Woodruff manifesto in 1890. It seems
that our repeated charges in
this respect aroused the ire of
Elder Taylor, at the same time
bringing out the fact that he had faith-
fully followed these presentations in
these columns. In one of his burst-
ing moods, Elder Taylor indited a let-
ter to this paper, in which he offered
us a reward of one thousand dollars
for each and every case of new poly-
gamy which we could satisfactorily estab-
lish.

After that first spasm of indigna-
tion, however, Mr. Taylor found it ex-
pedient to remain silent. We do not
blame the man altogether for this, be-
cause he may have been gagged by his
ecclesiastical and polygamous supe-
riors, lest in the righteous indignation
of his soul he commit other blun-
ders. But the thing we want to know
is whether or not Mr. Taylor's offer
was made in good faith, or whether it
was merely a bluff for effect. We
have named one case, at least, in which

Elder Taylor should feel himself bound
to keep the faith under his offer—
provided, as we reserve, that offer were
made in any faith at all. That case
was the marriage of the late Apostle
Abraham H. Cannon to a polygamous
wife a half-dozen years after the
manifesto. That one is not disputed
in the church or out of it. We think
The Tribune has earned at least one
thousand dollars of that reward money
that Elder Taylor promised should be
paid over to make us wealthy, in case
of success. Is it not about time for
him to "say something"?

THE COTTONWOOD LAKES.

We trust that the city will take steps
to fully protect its interests in the lakes
that were bought not long ago in the
mountains up Big Cottonwood canyon.
It is understood that the Government,
having obtained the idea somewhere
that this city cares nothing about its
claim in those lakes, is disposed to can-
cel the filings upon which the city's
claim to the surplus waters or other
waters which it may store in those
lakes, rests. But it is not in the least
likely that the Government would wish
to do this if the city would press its
claim, and protest against such vaca-
tion.

The city bought the rights which it
holds in those lakes in good faith. The
water is as pure as possible, being held
in a huge granite basin which is capable
of being immensely enlarged and deep-
ened and so being made extremely serv-
iceable as a reservoir of excellent wa-
ter. It would be something approach-
ing the nature of a calamity for the city
to lose the rights which it possesses in
those lakes.

Whatever view may be taken now as
to the sufficiency of the water for the city
as provided in the Big Cottonwood
reservoir addition to the water supply,
it remains true that there is liable to
be a year now and then when the ut-
most resources of the water supply must
be drawn upon in order to afford the
citizens here the water which they need.
It must be remembered, also, that this
is a rapidly growing city, and that the
time is liable to come in the near future
when the utmost water resources possi-
ble to obtain, will be in actual need
on daily call. Such a resource as
is available from the lakes referred to
must always be of importance to a city
like this in this region. Salt Lake can-
not afford to lose the water rights
which it has obtained in those lakes.
It has the money set aside to make
such improvements as are necessary
by way of deepening the lakes and add-
ing immensely to their capacity as reser-
voirs for the supply of the city.

We urge the Council and the admin-
istration, therefore, in the strongest
terms that we may use, that every step
necessary be taken to preserve the
city's rights and claims to the water
in those lakes. The time set for ac-
tion by the government, as we under-
stand it, is the 27th day of the present
month. In the meantime, the city must
make its protest and showing; and
there ought not to be the least doubt
or hesitation in making that protest
and showing as emphatic as possible;
and the city should lose no time next
season in proceeding to enlarge the
reservoir capacity of those lakes, to the
end that we may have a supply, re-
assuring at present, absolutely neces-
sary on occasion, and later on abso-
lutely imperative as the city grows in
population and consequent need of in-
creased water supplies.

THE TITHING BOOST BAIT.

It will be remembered that a short
time ago the Deseret News, in an edi-
torial article dealing with the subject
of tithing, said: "As to that, church
members know, by experience, that
blessings follow as a result of faith-
ful compliance with the law of tithing."

All who have had experience with
this matter know that the utterance
of the News was merely in line with
the old policy of setting out the bait
that catches the tithing-payer. There is
no indication of the nature of the
"blessings" that are to follow the de-
livery of hard-earned cash into the
hands of non-accounting hierarchs.
Apostle Reed Smoot was much more
definite than is the News, as will be
seen in a sermon which he delivered
in the Salt Lake tabernacle on Oc-
tober 5, 1909, a report of which appears
in the Deseret News of December 8,
1909. Here is an excerpt from that
sermon:

I believe that the man who pays his
honest tithing to God will not only be
blessed by God himself, but that the
nine-tenths will reach further than would
the ten-tenths if he did not obey that
law.

Now, there's something to that—
something to build upon. What Reed
means to say is that it is better and
more profitable to have nine dollars
than ten; and that the purchasing power
of the lesser amount is greater than
that of the larger.

But we rather think it would be dif-
ficult for Reed to convince the good
housewife, for instance, that his finan-
cial deductions would bear the test of
practice.

As to the "blessings" that follow
faithful obedience to the law of tith-
ing, perhaps they are best portrayed in
a sermon preached by Joseph F. Smith
at Kanosh, Millard county, May 23,
1899, wherein he said:

It is generally the devil's poor and the
poor devils that are ready to clamor for
help at the tithing office, if they have a
semblance of standing in the church.

Certainly; or in other words, the
saints are required to contribute to
the tithe fund as long as they are self-
supporting and capable of producing
for the enrichment of the hierarchy;
and so long as they do that they may
count themselves among "the Lord's
anointed;" but the minute they become
feeble and helpless, they become "the
devil's poor, and the poor devils."

Thus it is that "blessings follow as

a result of faithful compliance with
the law of tithing."

SMOOT AT IT AGAIN.

Apostle Smoot, in his Senatorial ca-
pacity, is at it again. A Washington
dispatch of December 7th to the Kan-
sas City Journal quotes him as fol-
lows:

WASHINGTON, Dec. 7.—"There is
just as much need that a woman should
be taught how to cook and sew, make
her own hats and darn her husband's
socks, if she has a husband, or expects
to get one, as there is to teach a man
how to farm and add Senator Smoot today
he followed this statement with the
amendment that he would introduce a
bill making appropriations of \$10,000 each
to agricultural colleges, which funds are
to be used in the teaching of domestic
economy."

It appears that Apostle Smoot does
not know that there is a domestic sci-
ence department in each of the agri-
cultural colleges, including the Agri-
cultural College of Utah. Smoot raises
a large question, also, when he speaks
of the need of teaching the women to
cook and sew, make their own hats,
and darn their husband's socks. He is
either too expansive or too limited in
this. If she makes her own hats, why
shouldn't she make her own dresses?
If she darns her husband's socks, why
not require her to knit them? And if
the woman is to be such a devotee to
domestic economy, what is the matter
with the man contributing his share,
making and mending his own boots,
and so on? In the domestic copartner-
ship surely the man might be expected
to do his share as well as the woman.

But the curious part of it all is that
Smoot imagines that fun would be
made of the proposition to teach do-
mestic science in the agricultural col-
leges, when, as a matter of fact, do-
mestic science is not only taught in
those colleges now, but has been taught
in them for a great many years. But
Smoot appears to be feverish for no-
torious, and to care very little about
the ridiculous nature of his efforts to
get it.

THE DANITE BAND ADMITTED.

It is gratifying to note that some
newspapers, like some people, never be-
come too old to learn. In the Deseret
News editorial columns of last Wednes-
day evening we find the following:

The reference to the "Danites" reminds
us that a strange misunderstanding ex-
ists in the minds of non-Mormons regard-
ing that band. They generally suppose it
to have been a Mormon institution sanc-
tioned by the church. By anti-Mormon
writers it has even been represented as
a "body guard" to the prophet Joseph.
The truth is that it was an abortive at-
tempt at forming a secret organization
to fight the church, as well as all law
and order.

Of course, the principal item to be
regarded with the utmost seriousness is
the fact that the Deseret News has
finally come to the point where it will
confess that there ever was such an
organization as the "Danite Band." For
"high on to forty years" The Tribune
has attested that truth, and for an
equal number of years the Deseret
News has denied it. Now to "the law
and the testimony."

Another admission that there was
such an organization as the "Danite
Band" is made by the church organ
in such vivid brightness of truth as to
be dazzlingly surprising when it says:
"The organization known as 'Danites'
and 'Destroying Angels' was the con-
ception of Dr. Sampson Avard at
Far West, Mo. He was an un-
scrupulous fanatic who was expelled
from the church as soon as his vile
schemes became known to the prophet."
That isn't all, either. Here is a most
astounding admission from the News:

This is the famous "Danite" organiza-
tion. It never was a church institution.
Thomas B. Marsh at the time made an
affidavit stating that the Latter-day
Saints "have a company consisting of all
that are considered true Mormons, called
Danites," and Orson Hyde partly cor-
roborated this falsehood.

Now, with respect to this thing, just
as in the contention concerning new
polygamy, The Tribune promises to
give the Deseret News a fair chance
to abandon its position. Meantime,
(as in the new polygamy controversy)
we shall proceed to tell truths and
name names.

Elder Sampson Avard was a Danite,
as the News says. However, we must
dispute that he was excommunicated
from the Mormon church on that ac-
count. The hand of fellowship was
withdrawn from him simply because, as
a Danite, he made things a little too
warm for Joseph Smith, Danite.

Sidney Rigdon was Danite. He
was one of Joseph's closest advisers.
He even went so far as to aspire to the
chief leadership after the death of the
alleged prophet. He was only excom-
municated after Brigham Young, Danite,
had succeeded in gaining the upper
hand in the Danite gang.

Thomas B. Marsh was the president
of the high council at Nauvoo. He
was a Danite, and he was one of those
who made most strenuous objection to
Joseph Smith's conjugal looseness. It
was to Thomas B. Marsh that Joseph
Smith, just the day before his death,
said that polygamy would yet prove to
be the destruction of the Mormon
church. It was a confession between
Danite and Danite, as we can show by
the testimony of David Whitmer, one
of the three witnesses to the Book of
Mormon.

Apostle David Patton was a Danite.
He was never excommunicated from
the church for having been such, in
fact, they now revere his name as that
of a "martyr." But he was killed
while engaging in one of the Danite
raids in Missouri. He was an in-
cendiary and a freebooter, as were all
of the Danites, in addition to holding
the Melchisedek priesthood.

Elder Dimmock B. Huntington was a
Danite. He "remained faithful to the
end," Danite though he was. And
many a scurvy trick he turned at the
behest of the chief Danite, Joseph
Smith.

Elder John Correll was a Danite. He

it was, together with Thomas B. Marsh,
who told Elder Reed Peck of the first
secret meeting that was to be held at
Far West.

Hyrum Smith was a Danite, being
one of the movers to bring about the
first meeting and form the organiza-
tion. He was not unlike his illustrious
son, though, in that he permitted the
other fellows to do the dirty work
while he reaped the benefits.

Lyman Wight was a notorious
Danite, and any Mormon of middle
years has a poor memory (provided he
had Mormon parents) who can not re-
call the freddie tales of the wonderful
Dick Turpin exploits of Brother Lyman
Wight. He was, to utilize a common
expression, "a holy terror." Blood
dripped from his bowie and his musket
was never silent, Lyman Wight
"died faithful."

Alexander McRae was a Danite—
and any saint who ever lived in the
Eleventh and Twelfth Mormon wards
of this city will have heard him brag
about it. He died a Mormon bishop,
and even in that capacity he betrayed
his Danite tendencies. The police court
records will show that some of his
offspring "partook of the spirit" of
being no sucking doves.

Elder Charlie Baldwin was a Danite.
They didn't do anything to him, in the
way of ecclesiastical punishment, be-
cause of it; although he frequently en-
gaged in doing things to any neighbor
who happened to be a Gentile.

Elder George W. Robinson was a
Danite. He was among the first
organizers of the gang, and personally
has testified many times that he ex-
ecuted several "nice little jobs for
Brother Joseph."

Elder Bill Hickman was a Danite.
In his case he was retained in the em-
ploy of the first presidency of the
Mormon church in that capacity up to
the day of his death in Utah. He was
an especial favorite of Brigham Young.

Elder Seymour Brunson was a Danite.
Who is there that ever lived in
Fillmore, Millard county, and
doesn't know that to be true? Brother
Brunson wasn't a bad one, though, be-
cause, so far as The Tribune has been
able to learn, he never committed any
gross wrong. He was too honest, and
therefore Joseph and Hyrum Smith and
Sidney Rigdon couldn't trust him with
anything very particular. We think
the worst thing he ever did, in his ca-
pacity as a Danite, was to hold the
horse while Elder Lyman Wight and
some others raided a few Gentile
houses in Missouri and carried off the
furniture. Meantime the looters set
fire to a little country store that the
pillaging might be expedited by its
light.

Elder W. W. Phelps was a Danite.
He was of a poetic turn of mind,
though; and it is probably had enough
to say of him that his chief crime
was assaulting saints and sinners alike
with his alleged poetry.

There were Danites, and the Danites
belonged to the Mormon church. No
Gentile ever was a member of the
gang, any more than it would be possi-
ble for a Gentile to practice new
polygamy without going to jail for it—
where the other polygamists ought to
be. There never was a Danite that
didn't hold the Melchisedek priesthood
—and the Mormon church claims to
be the exclusive agency through which
that priesthood may be conferred.

And finally, as to Apostle Orson
Hyde and his assertion that there was
an organization of Danites within
and approved and countenanced by
church authority. The News conveys
the idea that in this matter Apostle
Orson Hyde was an untruthful man.
Mr. Hyde was not such—and we be-
lieve that, so far as honest expression
of belief and sentiment is concerned,
there never was in the Mormon church
either a more faithful or a more in-
telligent exponent. The Tribune does
not agree with his theories, but it is
altogether wrong for the Deseret News
to impute to him a vice that he did not
possess. Even in the presentation of
his most brutal beliefs, his language
was such as to provoke the jealous
comment of coarse men like Heber C.
Kimball. When Orson Hyde said there
was a Danite gang in the church, he
told the truth; and if he ever revoked
that testimony, we have no doubt that
he was compelled to do so in order to
save himself and his dear ones to him-
self—as who would not?

HIS PERSISTENT POLYGAMISM.

The Tribune has heretofore made
some comment upon the sermon deliv-
ered in Logan last month by President
Joseph F. Smith; and a writer in the
Logan Republican, who signs himself
"T," takes umbrage at some of our
conclusions. He says:

See the black-hearted villainy of the
act to select these five lines and add
them to something that was said at East
Bountiful in 1895—ten years ago. We
don't know what was said then regard-
ing polygamy, but we do know that Pres-
ident Joseph F. Smith never had such an
idea in his mind as The Tribune charges
on the above Sunday referred to. We
were there, and know whereof we speak.

In order to accept that conclusion we
should be required to admit that "T"
is a mindreader—something that, upon
second thought, "T" doubtless will not
lay claim to being.

But, in the first place, The Tribune
did not "add" the East Bountiful re-
marks of President Smith to those that
he later made at Logan. What we did
do was to quote the two and note the
similarity of expression, pointing out
that at East Bountiful Mr. Smith un-
mistakably referred to the practice of
polygamy, and demonstrating that at
Logan he was less definite in that re-
spect but no less plain to the minds of
men who still retain the belief that
plural marriage is a God-given institu-
tion.

Let us remind "T" that in his testi-
mony at Washington, President Smith
said, "I believe in that principle to-
day as much as I ever believed in it,"
and he also declared repeatedly that he
intended to continue his polygamous liv-
ing, in defiance of the laws of God and
of man. And this was during the course

of questioning directly upon the subject
of polygamy. Besides, it may be as
well to call attention to the fact that
The Tribune has shown that numer-
ous high officials of the church have
entered into new polygamy since the
manifesto, and that these officials are
men whom Joseph F. Smith could re-
move from office if he disapproved of
their acts. But he permits them to
remain and to go unpunished. We im-
agine that thing to be the real "black-
hearted villainy." And we also im-
agine that we know the peculiarities of
the Joseph F. Smith mind better than
does our critic.

BUSINESS AND TRADE.

The seasonable weather continues,
with every prospect of a record break-
ing holiday trade in this region. Build-
ing activity continues with astonish-
ing indifference to the cold and storms.
The buildings are fully occupied all the
time. The work on the Denver & Rio
Grande depot shows that building loom-
ing up in great shape. The activity at
the sites of the two great hotels in
construction, one on the old tithing
house corner and one on the old J. R.
Walker corner, Fourth South and Main,
is much in evidence. The newest an-
nouncement is of a fine Federation of
Labor Temple, which will add its quota
to the projects of the year. And this
is not to mention the scores of other
fine buildings enumerated in The Trib-
une heretofore. This city maintains its
very high prestige among the cities of
the country in percentage of increase
in building operations over last year;
and as last year was in itself a record,
this advance can be the more fully ap-
preciated.

General trade in the city is first-class.
The dealings are large, and the demand
is swelling all the time, this by reason
of the increased population shown in
the fact that all of the hundreds of
new dwellings are filled immediately
upon completion, and also in the vol-
ume and variety of trade with the
stores and dealers. The bank clear-
ances show a gain of 26.5 per cent, as
compared with the corresponding week
last year.

The real estate market is strong,
with good sales. The advantage of
owning Salt Lake realty is evident to
everybody, buyers and sellers alike.
Consequently, the demand is good and
the seller appreciates to the full ex-
tent the value of his property. Sales
reach good figures every week.

The mines are producing richly, at
about their normal rate of output.
They are substantially on their old
footing prior to the panic of 1907, with
important additions in various direc-
tions. We estimate the average metal
production of the year at \$3,000,000 a
month, but shall soon have the sum-
mary by actual returns.

Improvements at Fort Douglas are
progressing. There were opened dur-
ing the week proposals for construction,
heat, plumbing, electric wiring and fix-
tures for one double set of officers'
headquarters; also construction and
electric wiring and fixtures of a quar-